

# The Boston Recorder.

MARTIN MOORE, EDITOR & PROPRIETOR.

## Boston Recorder.

For the Boston Recorder.

### THE PURITANS AND THE QUAKERS—NO. 2.

There are two or three plain and obvious truths, either of which, I apprehend, will fully vindicate our fathers from the charge of persecution. They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187. The severity of their punishment has been sometimes adduced as a proof that they were persecuted. But the extent of this severity was banishment, with the warning that if they returned it would be at the peril of their lives. Some returned and bid defiance to the civil power. Four of them were executed. They were clearly self-murderers; as much so as if they had cut their own throats. It is further said that some of them were punished solely for being Quakers, not having committed any breach of the peace; and punishment for mere opinions, quietly and peacefully held, is persecution. But the very profession of Quakerism was a declaration of war against the civil power; the avowal of a determination to commit all manner of disorders to which they might feel inclined. They were a sect, whose principles and practices were dangerous to the peace and safety of the State. Hence they were not allowed to be here by a law of the State; and were punished for infractions of this law. They had no right to live upon the soil of others, without their consent, any more than they had to live in their houses. The Jews have been found as an order, dangerous to the peace and safety of the States where they have lived; and by most of the states have been banished. Some of them do not have been banished for mere opinions; not having had opportunity to do what their companions had done; but which they were willing and ready to do as soon as an opportunity occurred. Who now has raised the cry of persecution against the European powers for their presence in America? As they refused to quit, they incurred the penalty of that law, and were punished.

Another obvious truth is, that no community is obliged to carry religious toleration to such an extent as to receive those, whom aim a, not by truth and reason, but by constraint and violence, to overthrow and destroy them.

Such were the Quakers. If they did not grow in so many words their design to break down the Congregational worship and set up their own, their first acts were those of disorder and violence in the churches of the Puritans. "John Smith of Salem for making disturbance at the ordination of Mr. Higginson, crying out, 'What you are going about to set up, our God is putting down,' was committed to prison by order of the court." Puig Novo was also tried and imprisoned.

Sam'l Sibley, Hampton, Newbury and others, for disorderly behavior, putting people in terror, coming into the congregations and calling to the minister in the time of public worship, desiring their preaching, &c., to be an abomination to the Lord, and other breaches of the peace, were ordered to be whipped by the authority of county courts, or particular magistrates. At Boston on George Wilson, and at Cambridge, Elizabeth Norton, went crying through the streets, that the Lord was coming with fire and sword to pluck them away. Thomas Newsham went into the meeting-house at Boston with a couple of gun barrels, and broke them before the congregation, and threatened "Tis well the Lord break you in pieces." Hutch. Hist. Vol. 1. p. 187.

With all our boasted superiority to our fathers, in religious toleration, it is certain that if the Quakers were to do the same things now they would be made to suffer the penalty of the law. The persecutors have come the same things, and have been dragged out of our churches, and fined and imprisoned. But none among us, except some, have raised the cry of persecution; while they administered to the Quakers.

R. C.

### LETTERS FROM THE OLD COLONY—NO. 8.

To the Editors of the Boston Recorder:

MARSHFIELD, March, 1849

MY DEAR SIR.—In the last two letters, which I took the liberty to address to you, there was given a brief and very imperfect sketch of the past history and present condition of the first church in Marshfield. But defective and meagre as it was, it was all which the materials I have been able to collect, would afford me the means of presenting. And as I now look back upon it, it reminds me of one of those skeletons of rare and extraordinary animals which are sometimes to be seen in the cabinets of the learned. Only a part of the bones have been found; and yet those few have been so put together as to afford some not very incorrect ideas of the form, and dimensions, and habits of the animal to which they once belonged. But some of the ribs are decayed and a part of the vertebrae are wanting, one leg is lost and another is broken, and almost every limb is in some way defective.

Another obvious principle of truth and liberty is, that the friends of freedom are in duty bound, peacefully if they can, forcibly if they must, to remove out of the way all who destroy this freedom.

The Quakers in the days of our fathers were hostile to the rights of conscience, to the peace and order of society, and to civil governments of every kind. They opposed and reviled the magistrates.

To questions proposed by the court of assistance to the first company that arrived "they gave rude and contemptuous answers, which is the reason assigned for committing them to prison." As the governor was going from the public worship on the Lord's day to his own house, several gentlemen accompanying him, Mary Prince called to him from a window of the prison, railing at and reviling him, saying, "We unto thee, thou art an oppressor;" and denouncing the judgments of God upon him. Not content with thus abusing her from her house, she wrote a letter to the governor and magistrates, filled with opprobrious stuff. The governor sent for her from the prison to his house, and took much pains to persuade her to desist from such extravagancies. And more than all this, they let us know that, notwithstanding Marshfield is now a retired and obscure town, and the church is at the present day feeble, and neglected, and scarcely known in the rich and more popular places in the Commonwealth, yet here were once found some of the noblest spirits in the land, and here once lived, and prayed, and "sat together in heavenly places," not a few of those wise and good men, whose "souls were pregnant with celestial fire," and in whose bosoms the future destinies of the nation then lay dormant.

But before closing this sketch of the church, it may be well perhaps, to dwell for a few minutes upon two or three circumstances connected with it, which, though incidentally alluded to in the remarks already made, have not received so much attention at their importance seems to demand. One of these, apologize for this behavior, said, "If the Lord did stir up any of his daughters

to be a sign of the nobleness of others, he believed, is to be a great cross to a modest woman's spirit, but the Lord must be obeyed. Another quoted the command in Isaiah, chapter 39. One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted.

They were side by side: "One Fanbush carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of

this man, how much evil he hath done to the saints in Jerusalem, and here his birth, his entry to hell all that call upon thy name?"—if again this were the confession of a Christian. And so in another place, Christ is represented as having "a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

"We have the conceptions of praise and glory, which, is still higher, and more important, are expressions of worship. Of these, I will select only two; because, of them, we are of each a kind, that though they would be entirely satisfactory to those minds, it might admit of a doubt, whether they should be referred primarily to Christ. But of these two, there can be no doubt. "But grow in grace and in the knowledge of our Lord Jesus Christ; to him be glory, both now and ever. Amen."

"Unto him that loved us, and washed us from our sins in his own blood, and had made no kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen."—Respecting this passage, there can be no dispute, for, in the very beginning, it is defined and settled, to what the name is made. It is "unto him that loved us, and washed us from our sins, in his own blood"—an expression which can apply to no other being but Christ.

In these passages which have been brought forward, we have a sufficient illustration of our present point of inquiry, and a sufficient answer to the question, "Do the Scriptures authorize worship to be paid to Christ, in the relation he now holds to men?"

But there is still another class of passages, which relate not to the worship of men on the earth, but to the worship of the holy inhabitants of heaven. Do the Scriptures represent Christ as receiving the worship of the heavenly world?

"And I beheld, and I heard the voice of many angels round about the throne, &c. and the number of them was ten thousand times ten thousand, and thousands of thousands, crying with a loud voice, worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing." And every creature which is in heaven, and on the earth, and under the earth."—"I heard I saying, blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever."

The "Lamb that was slain" is Christ, and no one can dream of any other being.

There are several other passages of the same general import, which need not be adduced. In one sense it is no stronger evidence upon the point in question, that Christ is worshipped by all the heavenly world, than that men are authorized to worship him; for there is only one Being that may be worshipped by angels or men, in heaven or upon earth. Only, it must be a strange fact, if sixteen angels rejoice to worship one, from whom men studiously withhold worship.

Now, in this review, it will be observed, that we have made no use of that mass of evidence, which is more commonly adduced, to prove the divinity of Christ, not because it is not valid evidence, but because we wished to bring the whole matter to the simplest test, suggested by our subjects—worship. And is there any remaining doubt, that Christ may with perfect propriety be worshipped? Is there any one, who would have an honest fear, in offering prayer or praise directly to Christ, lest he should be guilty of idolatry, in worshipping a creature? Is there any one who would think it impious, in the hour of death, to pray the prayer of Stephen?—"Lord Jesus, receive my spirit." Are the who would not dare to be rankled with the Christians of Corinth, and their brethren throughout the world, as those "who call upon the name of Jesus Christ."

If Christ may be worshipped, He is God. He may be worshipped. He received worship when he was on earth. He received worship in the very moment of his ascension. He was worshipped by all the early Christians. He is worshipped by his children, scattered over all the earth. He is worshipped by all the heavenly host. He is God.

## The Recorder.

BOSTON, FRIDAY, MARCH 23, 1849.

### THE CHRISTIAN A MISSIONARY.

If we are followers of Jesus, and walk in his steps, we shall assuredly "go about doing good"; for that is just the way he went. In such travel we were never lost; neither shall we be, if the same mind is in us that was in him. The term "missionary" has become technical; and it is too exclusively applied to that little band of devoted men, who leave home and friends, to dwell in heathen lands, and teach the heathen. Some converts are not at once converted into missionaries, and trained to continue such throughout their lives, consecrating themselves to uninterrupted labor to extend still further the kingdom of salvation.

No Christian ought to regard himself as doing enough to sustain a credible profession, who merely gives a regular attendance on the cause of grace, and contributes to the support of the gospel and benevolent enterprises. Time and money should be given; but those are not acceptable gifts, unless the heart go with them. And if the heart be so given, it will prompt and sustain the giver to make direct and personal efforts for the temporal and spiritual good of his fellow-men. When it comes to this, he is a proper missionary, in the strict sense of the word. He is despatched with God's messages taken direct from the Bible; and conveys it in his bosom, to deliver it into the bosoms of another.

If all the members of a church, or the greater part of them, were to act in this capacity, there would be no religious deacons, no officers of the influence of the Holy Spirit. Instead of the alteration of numbers small and less, with winter long and dreary, there would be a perpetual spring, in which constant showers by night and sun-shine by day would sustain continual verdure and fruitfulness.

It is probable that a large proportion of the present members of the churches would not bear to be urged up to this sort of activity. Many would sooner throw off their covenant obligations, than consent to be pressed into a field of duty so hazardous. But might not something be effected, if parishes and examining committees were to bring this matter home to each candidate for the privileges of the church; and cause it to be fully understood and agreed, in, that if they join, they will join as missionaries, and that to the extent of their means and powers, they will strive to enlarge the bounds of the kingdom? Cannot the attention of re-ent converts be turned to this, as one of their highest privileges, secured with the richest, surest, and surest rewards? Rev. Dr. Channing could say: "He who will not contribute to the moral and religious culture of the destitute, is unworthy to live in christianity. He deserves to be banished from the light which he will not ascend." Much more may we expect those who fall the worth of the soul, and the preciousness of its redemption, to prove the sincerity of their

own conversion, by their earnest stirrings for the conversion of others. When, in this case, we have such missionary shepherds, the kingdom of heaven will come with infinite power.

### SIGNS OF A REVIVAL.

In a season of drought when vegetation is drooping and threatening to die, the husbandman and horticulturist carefully observe every indication of returning rain. No cloud arises in the morning, no vapor gathers in the evening without their being marked as signs of rain. A season of pressing want is felt; that is, the mist is withheld the conviction is universal, that every green thing must die; the more the drought increases, the more the signs of rain are watched.

There are certain signs of the descent of rain in the spiritual as well as in the natural world. In a time when there descends no rain new dew drops, we ought to be attentive observers of the signs of the times to ascertain if there are any indications of the return of the Holy Spirit. To ascertain at the present moment, whether there are in the moral horizon, any indications of the descent of a spiritual rain, we will briefly enumerate some of the signs of a revival of religion.

One sign of a revival is a deep sense of sinfulness in the people of God. Dr. Porter in his article on revivals in N. J., at the beginning of the present century, says that the first indication of the return of the Holy Spirit was, that the professing people of God were brought into great distress. Many of them had such a sense of their sinfulness, that they were even led to renounce their hope and come to Christ as impudent sinners. They were filled with deeper anguish than they were at their first conversion. When there are great searching of heart among the professing people of God, they will find abundant cause for deep lamentation and self-abasement. Their secret sin, ingratitude, pride and unbelief seen in the light of God's law, appear hideous monsters. It cuts us to the quick, that they being of the house of Christ's friends have wounded him. Every honest engine spurs, every wife weeps apart, and every heart knows a new bitterness. When this state of things exists in a church, it is a sign of a revival. The cloud so large as a man's hand has already risen out of the sea; it promises a great rain.

Another sign of a revival is an awakened spirit of prayer. In a time of stagnation, prayer is restrained before God; the wise and foolish, gazing stolidly together; the closet is forsaken, the family altar thrown down and the prayer meeting suddenly attended. Sometimes the first intimations of the gathering cloud is the thronged prayer meeting. The stereotyped prayer is thrown away, and the heart prayer substituted in its place. For instance, give way to spiritual life; the confessions are those of the heart; the soul thirsts for God, the living God, and intercession and supplication, the speaking of a tongue in a trap, or the quaking melody of a nightingale in a bush of briery bushes in the light of the moon at her fall. The result of the whole will be, that the concert is the fruit of all possible discord, just as truth is the result of all imaginable paradoxes and contradictions. You will be satisfied that the more ways a man plays "Old Hundred" or "Yankee Doodle," the more certain he is to hit just right every time he performs it; and you will be convinced that I am no innovator in musical science, but am as sound as the soberest donkey who ever strummed on a double bass-viol.

As Dr. Bushnell's anxious discourse on language has put us in excellent time for reading the language of the rest of his book, we shall proceed with the personal, and shall be easily disappointed if it does not prove vastly entertaining. In due time, we shall report the result. For the present we will say, that Dr. B. distinctly shows all partiality for Unitarianism, and shows a commendable anxiety to save his reputation for Orthodoxy.

3. Another sign of a revival is an anxious solicitude for the salvation of the impious. When Christians have little feeling for themselves, they have no great solicitude for others. But let their feelings be quickened, and they brought to walk in newness of life, and they will not sitomer over the impious with whom they are surrounded. They will make these the subject of prayer, and will seek opportunities to bring pious truths before their minds. They will wear them free from the wrath to come, and bewail them by the meekness and gentleness of Christ. If they see any indications of the Spirit's movement upon an impious mind, they caution against diversions of attention, and press home truth with renewed energy; and they are uniting in their efforts to bring them to Christ. When any considerable number in a church are thus awakened, it is a sign of a revival.

4. Another sign of a revival is an anxious solicitude for the salvation of the impious. When Christians have little feeling for themselves, they have no great solicitude for others. But let their feelings be quickened, and they brought to walk in newness of life, and they will not sitomer over the impious with whom they are surrounded.

They will make these the subject of prayer, and will seek opportunities to bring pious truths before their minds. They will wear them free from the wrath to come, and bewail them by the meekness and gentleness of Christ. If they see any indications of the Spirit's movement upon an impious mind, they caution against diversions of attention, and press home truth with renewed energy; and they are uniting in their efforts to bring them to Christ. When any considerable number in a church are thus awakened, it is a sign of a revival.

5. Another sign of a revival is an anxious solicitude for the salvation of the impious. When Christians have little feeling for themselves, they have no great solicitude for others. But let their feelings be quickened, and they brought to walk in newness of life, and they will not sitomer over the impious with whom they are surrounded.

They will make these the subject of prayer, and will seek opportunities to bring pious truths before their minds. They will wear them free from the wrath to come, and bewail them by the meekness and gentleness of Christ. If they see any indications of the Spirit's movement upon an impious mind, they caution against diversions of attention, and press home truth with renewed energy; and they are uniting in their efforts to bring them to Christ. When any considerable number in a church are thus awakened, it is a sign of a revival.

6. Another sign of a revival is an anxious solicitude for the salvation of the impious. When Christians have little feeling for themselves, they have no great solicitude for others. But let their feelings be quickened, and they brought to walk in newness of life, and they will not sitomer over the impious with whom they are surrounded.

They will make these the subject of prayer, and will seek opportunities to bring pious truths before their minds. They will wear them free from the wrath to come, and bewail them by the meekness and gentleness of Christ. If they see any indications of the Spirit's movement upon an impious mind, they caution against diversions of attention, and press home truth with renewed energy; and they are uniting in their efforts to bring them to Christ. When any considerable number in a church are thus awakened, it is a sign of a revival.

7. Another sign of a revival is an anxious solicitude for the salvation of the impious. When Christians have little feeling for themselves, they have no great solicitude for others. But let their feelings be quickened, and they brought to walk in newness of life, and they will not sitomer over the impious with whom they are surrounded.

They will make these the subject of prayer, and will seek opportunities to bring pious truths before their minds. They will wear them free from the wrath to come, and bewail them by the meekness and gentleness of Christ. If they see any indications of the Spirit's movement upon an impious mind, they caution against diversions of attention, and press home truth with renewed energy; and they are uniting in their efforts to bring them to Christ. When any considerable number in a church are thus awakened, it is a sign of a revival.

8. Another sign of a revival is an anxious solicitude for the salvation of the impious. When Christians have little feeling for themselves, they have no great solicitude for others. But let their feelings be quickened, and they brought to walk in newness of life, and they will not sitomer over the impious with whom they are surrounded.

They will make these the subject of prayer, and will seek opportunities to bring pious truths before their minds. They will wear them free from the wrath to come, and bewail them by the meekness and gentleness of Christ. If they see any indications of the Spirit's movement upon an impious mind, they caution against diversions of attention, and press home truth with renewed energy; and they are uniting in their efforts to bring them to Christ. When any considerable number in a church are thus awakened, it is a sign of a revival.

9. Another sign of a revival is an anxious solicitude for the salvation of the impious. When Christians have little feeling for themselves, they have no great solicitude for others. But let their feelings be quickened, and they brought to walk in newness of life, and they will not sitomer over the impious with whom they are surrounded.

They will make these the subject of prayer, and will seek opportunities to bring pious truths before their minds. They will wear them free from the wrath to come, and bewail them by the meekness and gentleness of Christ. If they see any indications of the Spirit's movement upon an impious mind, they caution against diversions of attention, and press home truth with renewed energy; and they are uniting in their efforts to bring them to Christ. When any considerable number in a church are thus awakened, it is a sign of a revival.

10. Another sign of a revival is an anxious solicitude for the salvation of the impious. When Christians have little feeling for themselves, they have no great solicitude for others. But let their feelings be quickened, and they brought to walk in newness of life, and they will not sitomer over the impious with whom they are surrounded.

They will make these the subject of prayer, and will seek opportunities to bring pious truths before their minds. They will wear them free from the wrath to come, and bewail them by the meekness and gentleness of Christ. If they see any indications of the Spirit's movement upon an impious mind, they caution against diversions of attention, and press home truth with renewed energy; and they are uniting in their efforts to bring them to Christ. When any considerable number in a church are thus awakened, it is a sign of a revival.

11. Another sign of a revival is an anxious solicitude for the salvation of the impious. When Christians have little feeling for themselves, they have no great solicitude for others. But let their feelings be quickened, and they brought to walk in newness of life, and they will not sitomer over the impious with whom they are surrounded.

They will make these the subject of prayer, and will seek opportunities to bring pious truths before their minds. They will wear them free from the wrath to come, and bewail them by the meekness and gentleness of Christ. If they see any indications of the Spirit's movement upon an impious mind, they caution against diversions of attention, and press home truth with renewed energy; and they are uniting in their efforts to bring them to Christ. When any considerable number in a church are thus awakened, it is a sign of a revival.

12. Another sign of a revival is an anxious solicitude for the salvation of the impious. When Christians have little feeling for themselves, they have no great solicitude for others. But let their feelings be quickened, and they brought to walk in newness of life, and they will not sitomer over the impious with whom they are surrounded.

They will make these the subject of prayer, and will seek opportunities to bring pious truths before their minds. They will wear them free from the wrath to come, and bewail them by the meekness and gentleness of Christ. If they see any indications of the Spirit's movement upon an impious mind, they caution against diversions of attention, and press home truth with renewed energy; and they are uniting in their efforts to bring them to Christ. When any considerable number in a church are thus awakened, it is a sign of a revival.

13. Another sign of a revival is an anxious solicitude for the salvation of the impious. When Christians have little feeling for themselves, they have no great solicitude for others. But let their feelings be quickened, and they brought to walk in newness of life, and they will not sitomer over the impious with whom they are surrounded.

They will make these the subject of prayer, and will seek opportunities to bring pious truths before their minds. They will wear them free from the wrath to come, and bewail them by the meekness and gentleness of Christ. If they see any indications of the Spirit's movement upon an impious mind, they caution against diversions of attention, and press home truth with renewed energy; and they are uniting in their efforts to bring them to Christ. When any considerable number in a church are thus awakened, it is a sign of a revival.

14. Another sign of a revival is an anxious solicitude for the salvation of the impious. When Christians have little feeling for themselves, they have no great solicitude for others. But let their feelings be quickened, and they brought to walk in newness of life, and they will not sitomer over the impious with whom they are surrounded.

They will make these the subject of prayer, and will seek opportunities to bring pious truths before their minds. They will wear them free from the wrath to come, and bewail them by the meekness and gentleness of Christ. If they see any indications of the Spirit's movement upon an impious mind, they caution against diversions of attention, and press home truth with renewed energy; and they are uniting in their efforts to bring them to Christ. When any considerable number in a church are thus awakened, it is a sign of a revival.

15. Another sign of a revival is an anxious solicitude for the salvation of the impious. When Christians have little feeling for themselves, they have no great solicitude for others. But let their feelings be quickened, and they brought to walk in newness of life, and they will not sitomer over the impious with whom they are surrounded.

They will make these the subject of prayer, and will seek opportunities to bring pious truths before their minds. They will wear them free from the wrath to come, and bewail them by the meekness and gentleness of Christ. If they see any indications of the Spirit's movement upon an impious mind, they caution against diversions of attention, and press home truth with renewed energy; and they are uniting in their efforts to bring them to Christ. When any considerable number in a church are thus awakened, it is a sign of a revival.

16. Another sign of a revival is an anxious solicitude for the salvation of the impious. When Christians have little feeling for themselves, they have no great solicitude for others. But let their feelings be quickened, and they brought to walk in newness of life, and they will not sitomer over the impious with whom they are surrounded.

They will make these the subject of prayer, and will seek opportunities to bring pious truths before their minds. They will wear them free from the wrath to come, and bewail them by the meekness and gentleness of Christ. If they see any indications of the Spirit's movement upon an impious mind, they caution against diversions of attention, and press home truth with renewed energy; and they are uniting in their efforts to bring them to Christ. When any considerable number in a church are thus awakened, it is a sign of a revival.

or language they may have been written. The chronological application of time to events which often long after the publication, is a solid ground to believe that they are genuine publications, and consequently inspired."

The learned Mr. Louis then expressed himself to a friend just before he expired: "Study the Holy Scriptures, especially the New Testament; therein are contained the words of eternal life. The Bible has God for its author, salvation for its end, and truth for its matter, without any mixture of error."

Dr. Ware in his advice to a young man, says: "Whatever may be your circumstances in this world, look upon religion as your best business. No cloud arises in the morning, no vapor gathers in the evening without their being marked as signs of rain. A season of pressing want is felt; that is, the mist is withheld the conviction is universal, that every green thing must die; the more the drought increases, the more the signs of rain are watched."

There are certain signs of the descent of rain in the spiritual as well as in the natural world. In a time when there descends no rain new dew drops, we ought to be attentive observers of the signs of the times to ascertain if there are any indications of the return of the Holy Spirit. To ascertain at the present moment, whether there are in the moral horizon, any indications of the descent of a spiritual rain, we will briefly enumerate some of the signs of a revival of religion.

1. One sign of a revival is a deep sense of sinfulness in the people of God. Dr. Porter in his article on revivals in N. J., at the beginning of the present century, says that the first indication of the return of the Holy Spirit was, that the professing people of God were brought into great distress. Many of them had such a sense of their sinfulness, that they were even led to renounce their hope and come to Christ as impudent sinners. They were filled with deeper anguish than they were at their first conversion. When there are great searching of heart among the professing people of God, they will find abundant cause for deep lamentation and self-abasement. Their secret sin, ingratitude, pride and unbelief seen in the light of God's law, appear hideous monsters. It cuts us to the quick, that they being of the house of Christ's friends have wounded him. Every honest engine spurs, every wife weeps apart, and every heart knows a new bitterness. When this state of things exists in a church, it is a sign of a revival. The cloud so large as a man's hand has already risen out of the sea; it promises a great rain.

2. Another sign of a revival is an awakened spirit of prayer. In a time of stagnation, prayer is restrained before God; the wise and foolish, gazing stolidly together; the closet is forsaken, the family altar thrown down and the prayer meeting suddenly attended. Sometimes the first intimations of the gathering cloud is the thronged prayer meeting. The stereotyped prayer is thrown away, and the heart prayer substituted in its place. For instance, give way to spiritual life; the confessions are those of the heart; the soul thirsts for God, the living God, and intercession and supplication, the speaking of a tongue in a trap, or the quaking melody of a nightingale in a bush of briery bushes in the light of the moon at her fall. The result of the whole will be, that the concert is the fruit of all possible discord, just as truth is the result of all imaginable paradoxes and contradictions. You will be satisfied that the more ways a man plays "Old Hundred" or "Yankee Doodle," the more certain he is to hit just right every time he performs it; and you will be convinced that I am no innovator in musical science, but am as sound as the soberest donkey who ever strummed on a double

# THE BOSTON RECORDER, FRIDAY, MARCH 23, 1849.

of whom I speak in my last page for Boston, and will be in the ship *Patriot*, Capt. [unclear] has carried much sympathy the people of his late home.

C. H. S.

**Berk City.**

—**THE RECORDER.**  
Two Part City Register, J. L.  
the State of Maine, Win-  
dham, N. Y., March 13, 1849.

It is doubtful about all things, and needs not to be argued, in a constantly deteriorating state, in the midst of its work, and struggle after labor. Spirit is descending upon us in neighborhood.

any degree of religious in-  
telligence is to be found in the ranks of Rev. Mr. Brewster's reading, and there are no  
books that may be found in this city, more than in any other, in more  
meetings are now full and  
empty. The Tabernacle, a series of public meetings,  
is by Rev. Mr. Brewster of

the work of grace in enter-  
ing the Howard Street Church,  
conventions have already  
begun. Mr. Strong's, Rev. Dr. Brewster's church, a day  
late, and some inspiring services in each. Prayer  
two lecture-rooms, every  
filled with persons who are  
religious, hope, and by their  
way of salvation. Various  
services in this city from  
conventions, North Carolina,  
parts of the Southern and  
of the most evident evidences  
in progress in many and  
most of our country. In this  
the great efforts to bring  
through the agency of leaders  
of the cause of abundant good  
considering the results in  
judgments. C. L.

**Intelligence.**

note that news of the revo-  
lution is increasing from week to  
week, that a cloud of  
misfortune hangs over the land.

**China.**—The spirit of the  
highly favored villages  
continues multiplying, and  
arising from their shores.

**New England.**—The religious interest  
now, in New England, is  
great, there, however, the  
leaders have been re-  
cruited, and some there are  
present, and some there are  
not. Of the 14 who have  
left, two had formerly been  
elected by their parents.

**Rev. Mr. Brewster.**—Rev. Mr.  
New England Patriotic, has  
enjoyed a season of spiritual

life of January, 1849, more  
spiritual, and by his  
teaching from these places  
mentioned as in progress,  
we rejoice from a season  
which is passed there, here  
and there, and now.

The meeting, we had not  
in the presence of the Divine  
Spirit, where were ready to  
receive the salvation of their  
souls, gathered at the pas-  
sionate meetings, and prayer,  
and of vindication, the  
work of service from all  
the week closed, was  
five or more indulged hope  
to death unto life.

and **India.**—The only part  
of the world, where we  
have been in the presence  
of the divine power, and  
the only part of the world  
where we have been  
gathered at the pas-  
sionate meetings, and prayer,  
and of vindication, the  
work of service from all  
the week closed, was  
five or more indulged hope  
to death unto life.

and **Europe.**—The letters from these places  
mentioned as in progress,  
we rejoice from a season  
which is passed there, here  
and there, and now.

The meeting, we had not  
in the presence of the Divine  
Spirit, where were ready to  
receive the salvation of their  
souls, gathered at the pas-  
sionate meetings, and prayer,  
and of vindication, the  
work of service from all  
the week closed, was  
five or more indulged hope  
to death unto life.

and **America.**—The letters from these places  
mentioned as in progress,  
we rejoice from a season  
which is passed there, here  
and there, and now.

The meeting, we had not  
in the presence of the Divine  
Spirit, where were ready to  
receive the salvation of their  
souls, gathered at the pas-  
sionate meetings, and prayer,  
and of vindication, the  
work of service from all  
the week closed, was  
five or more indulged hope  
to death unto life.

and **China.**—The letters from these places  
mentioned as in progress,  
we rejoice from a season  
which is passed there, here  
and there, and now.

The meeting, we had not  
in the presence of the Divine  
Spirit, where were ready to  
receive the salvation of their  
souls, gathered at the pas-  
sionate meetings, and prayer,  
and of vindication, the  
work of service from all  
the week closed, was  
five or more indulged hope  
to death unto life.

and **India.**—The letters from these places  
mentioned as in progress,  
we rejoice from a season  
which is passed there, here  
and there, and now.

The meeting, we had not  
in the presence of the Divine  
Spirit, where were ready to  
receive the salvation of their  
souls, gathered at the pas-  
sionate meetings, and prayer,  
and of vindication, the  
work of service from all  
the week closed, was  
five or more indulged hope  
to death unto life.

and **Europe.**—A letter from  
Feb. 27, says:

that place has experi-  
enced a year, a precious year,  
which has been in a  
beginning to come back to  
light, we had joyful news  
from our friends, and  
a season of comfort and  
all our own forget, there  
in the ranks of the im-  
perialists in the state of things  
in Europe. *Pray.*

**Rev. Mr. Brewster.**—A letter from  
Feb. 27, says:

that place has experi-  
enced a year, a precious year,  
which has been in a  
beginning to come back to  
light, we had joyful news  
from our friends, and  
a season of comfort and  
all our own forget, there  
in the ranks of the im-  
perialists in the state of things  
in Europe. *Pray.*

**Chicago.**—The Herald of the Prairies of Feb.  
21, reports the gracious influence of the Holy  
Spirit upon the 34 Presbyterian Church of that  
city, by which many of the members have been  
converted, and some souls it is hoped have passed  
from death unto life.

**Wisconsin.**—The Free Democrat,  
Feb. 21 says:—“The religious interest in this city  
increases. Preaching every evening at the Free  
Congregational church, and frequent meetings at  
other churches. There have been many con-  
versions among the Germans, not only in this  
city, but in the neighboring towns.”

**Newspapers.**

The following, from the Liverpool Mercury, is  
so applicable to many persons in this part of  
the world, and to such we recommend, its careful  
perusal:

Every subscriber thinks the paper is printed for  
his personal benefit; and if there is nothing in it  
that can't be stopped—it is good for  
nothing. Some people lose over the deaths and  
marriages, and actually complain of the editor if  
he tells people in his newspaper how well he  
has done, or how ill he has done. We have  
nothing to do. An editor should have  
no time to say whether they occur or not.  
The closing lecture of one of the most useful  
and interesting courses ever delivered in this  
city, was given by Hon. Rufus Choate. The  
last lecture of the Tremont Temple was taxed  
to its utmost capacity to find room for the immense  
crowd which assembled within its walls.

The name of the eloquent speaker and the  
happy hour of his delivery, will be remembered  
as long as intelligent audience, and awaken the  
highest expectations. And there was no dis-  
appointment. The successful advocate showed him-  
self to be a living calculator of the laws never  
grace of literature; and for an hour and a half,  
had an audience a most attractive crowd of  
ladies and gentlemen, fully drawn from  
every walk of life, and, with the next day, neighbor  
wondered what a man, woman, and child  
would make of such a paper, were compelled but one  
more month to edit it. They would find that it  
is not quite as easy a matter as they at first sup-  
posed it to be.

BY HIS EXCELLENCY  
GEORGE N. BRIGGS,  
Governor of the Commonwealth of Massachusetts;

A PROCLAMATION  
FOR A DAY OF PUBLIC  
FASTING, HUMILATION, AND PRAYER.

“WILL A MAN NOT GO?” This question of  
growing interest was put by the Creator to his  
people through the mouth of his prophet, to a dumb  
and infatuated people, who, in the eyes of the  
Prophet, had lost all sense of right and wrong.  
Following this inquiry, and from the  
prophetic declaration, is the declaration, “Ye are  
worn out with a curse, for ye have robbed me, over  
the whole nation.”

This is an excellent lesson, in which we read  
the judgment of a nation upon its destiny.

The progress of the people of this Commonwealth  
from its origin to the present day, has  
been signalized by the blessings of Heaven. At  
the time, in common with our co-religionists, and  
in states, they had a high standard, and a pure  
religion. But, while we are also  
of Heaven, it cannot be denied that there  
are among us public vices and individual sins,  
and a sense of irreverence towards the gracious Author  
of all our mercies, sure to excite his displeasure,  
and, if pursued, to bring upon us calamities  
far exceeding our wildest apprehensions.

Mr. Choate contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Fatal Accident.—A telegraph despatch to the  
newspaper states that a passenger named Newell,  
a resident in this city, of four months, was  
killed in a fire at the Hotel de la Paix, on Monday  
evening, about a fortnight ago. Letters from  
the owners were found in the Captain's val-  
lise, and a copy of the New York Tribune, of  
Tuesday evening, was recovered from the ashes  
described as a correspondence of the Boston Com-  
munity.

The value of the captain was taken out of the  
water about nine o'clock on the morning of the  
ship-wreck, and the dead body, which took it  
up, was laid in the hold of the vessel. Suspecting  
some fraud from the tenor of two of the letters, he  
invited Mr. Davis of Boston, to inspect the  
house on behalf of the underwriters, to visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin and ten others were lost in  
the water about nine o'clock on the morning of the  
ship-wreck, and the dead body, which took it  
up, was laid in the hold of the vessel. Suspecting  
some fraud from the tenor of two of the letters, he  
invited Mr. Davis of Boston, to inspect the  
house on behalf of the underwriters, to visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the general would be.

Franklin contrasted with great power the  
appearance of New England in 1828, and New  
England in 1849; and, in conclusion, drew a  
vivid picture of a prominent man of Massachusetts  
of that day, and compared his past labors, to  
visit his house and examine the papers, and  
letters discovered from one of the principal  
owners in Boston, requesting Capt. Smith to  
make a note to the Captain of the ship, to the  
effect, that they are the book out for them, and so  
the

## Poetry.

For the Boston Recorder.  
THE WIDOW OF MAINE.

By G. L. LEYBURN.  
A wall is on the safety air, and wide  
Through Kyle goes, o'er hills, through glens,  
From there who have seen, the widow's son most fair,  
Who has been born for the mother's heart,  
And died for his own bright girls which shone around  
Like light in darkness most sorrow.

He had, he, and now'd to be the cumbered link that bound  
Him to this world of woe, still more beloved  
Of one conjoined with stronger ties of love,  
When human hearts can best brook the heart  
That now had lost the last support.

Had this,

The crowding grief, as perch'd her holding beldam,  
She could truly faint in him of whom  
She only heard through report that spread  
His death? Had he, though Captain, given  
To her the heart in the coming morn,  
To give her braving hours some great reward,  
Bent down to claim through every future age,  
And urge the anguish of the soul to meet the more  
The deeper grieve the sight of grief?

The noon,

And she who made that gorgous scene  
An emblem of blight, while nothing shades of night  
Wherever it had arriv'd at Maine's broad gate  
Its dusky path and reverbering tone, will tell  
How far her heart is from the sun; how far  
From her have been the days and years. They have  
been few, but the mother's heart brooks the heart  
That now had lost the last support.

The Fall River tribe reside within the

limits of the town of this name. This is a small tribe, numbering but 37 souls. They are very indolent and improvident, living from hand to mouth.

The Daddie tribe live in the town of

Webster; they number 48. These are the most degraded of all the Indians in the State. Not more than half live by work, the rest beg and the women do worse. They have no schools and no preachers; but receive money yearly from the State.

The Massassess or Graffin tribe, are

found in Graffin, and amount to only 90. They are not settling away, and will soon become extinct.

The Pequod tribe in Canton and

Brighton are only 10 in number; they have no land nor property of any kind, yet are indolent and tempestuous, and support themselves by their hands.

The Mattaponi, alive to brutal deeds,

Death look with eyes suspicious on the road,

As if some vagabond ruffian had crowded

To give the hunting hours some great reward,

Bent down to claim through every future age,

And urge the anguish of the soul to meet the more

The deeper grieve the sight of grief?

The "Cameo" of the earth shall find away

A shiny shell before the rising sun;

The mingling voices of the numerous swallows

Alone the streets, for "numerous people" showed

They had regard for one on whom lived,

And the ring of noise, while just behind the surge

The wretched widow walked with torturing steps,

And wailing cries that high above the roar

Arise, but save us from thy direful sound,

Death stand down the deeps of the world

Stand here, and hush to him the heart;

"Wipe out!" to her said, and took the heart,

As those who have it, save by power divine.

Quoth I, "I will, and while I live,

The thronging multitude to let the silvery voice

That shall supply—drew all men unto himself;"

A deeper silence was the strong prevalent.

As Jesus gave command, as once he gave

When words were made—Young man, I say to thee,

And straight the clay cold corpse grew white as stone,

And spake, "What glorious speech was that?

Purchase he took the secret of the grave—

Purchase of heaven he spoke where in had been,

And long again to die to taste more heaven and

Had lost, had lost but little life in deepest woe.

Whom choices and sorrows when mislaid help have only

driven.

More deep the love in the pained soul!

We ask no other love but that these bestowed

On us, on us, when we have been

And then have we had the heart to say

As this the winter hours to make the road?

The restoration value shall open our dead in life,

And then ourselves to meet beneath happier skies

Where ominous death and widowed hearts are known no

more!

## Miscellaneous.

## THE MASSACHUSETTS INDIANS.

A document has been laid on the table, entitled, "Report of the Commissioners relating to the Condition of the Indians in Massachusetts."

This report has been made in pursuance of a resolve of the Legislature of May last, by which three Commissioners were appointed to visit the several tribes in the Commonwealth, and make inquiries into their condition. The Commissioners were Messrs. F. W. Bird, Whiting Griswold, and Cyrus Weeks. These gentlemen appear to have performed their duty with commendable zeal and diligence, and their report affords a very circumstantial account of the present condition and wants of the scanty remnant of the aboriginal population which now lingers among us.

There are about 900 Indians now living in Massachusetts. The statistics of all the tribes are given with the exception of the Naticks who are scattered over the Commonwealth. Those numbered, amount to 897. Our readers will perhaps be surprised to learn that only six or eight of these are of pure blood; all the rest are what in South America are called *Mestizos* and *Zambos*, a mixture of white and Indian. All live in tribes or separate communities except the Naticks.

The Chippewas tribe dwell on a small island of the same name near Edgartown, Martha's Vineyard. They are industrious and thriving, some of them making improvements on their land from year to year. They are eighty-five in number, all healthy, and living mostly by their labor. A few of them, however, are still a great prey to sullen blackberings at Nantucket. The Commissioners say, "they are far in advance of any other tribe in the State in improvements in agriculture and indeed in the arts and even the elegancies of social and domestic life."

Nearly all live in good frame houses, most of them comfortably furnished and many of them with their "spare room" handsomely carpeted and adorned with pictures and curiosities collected in the Eastern and Southern seas." They have a school, attend church, and seldom or never go to law. There, however—tell the whole truth—a speck of law on the horizon: a great "craberry case" at this modest thicket to puzzle the Indian big-wigs, but it is confidently hoped that this portentous thunder-cloud of litigation will be dispelled by an amicable adjustment before it has time to discharge a bolt of discord into the bosom of the peaceful community of Chippewas.

The Cherokees tribe dwell on the Northwestern shore of Martha's Vineyard. They are 40 in number, not so healthy as the Chippewas, nor quite equal to them in thrift, intelligence, and moral comfort. These too live by agriculture and the sea; they are poor and contented in their ignorance.

The Gay Head tribe live on the promontory of that name, which forms the western extremity of Martha's Vineyard. They amount to 174, and do not differ much in condition from their neighbors of Cherokees. They hold their lands by prescription and not by any title connected with statute law. They drive a great trade in the cranberry line, sometimes selling 300 bushels a year. They go to the picking in regiments each getting all he can. Their territory forms a narrow strip of clay, valuable for making vines and other purposes; the digging of this is another source of wealth to them. Their houses are generally of wood, but some are of stone. They have a school, but no regular preaching. They are quiet and contented.

The Moravians tribe occupy a spot on the southern shore of Cape Cod, sandwich and Barnstable. They are 365 in number. Most of them are farmers; some go to sea. They are behind all the preceding tribes in social condition, some living in

wretched huts, and some going about beggaring. They are said, however, to have rather improved within the last twenty years. They have two schools maintained by the State.

The Herring Pond tribe live on the borders of Plymouth and Sandwich. Their numbers are 65. All live in comfortable houses, and their whole condition is superior to that of the Marapee Indians. They practice agriculture and go a-fishing: are quiet, industrious, temperate, and withal profoundly ignorant.

The Fall River tribe reside within the limits of the town of this name. This is a small tribe, numbering but 37 souls. They are very indolent and improvident, living from hand to mouth.

The discussion was commenced by Col. Widder, who spoke as follows:

The Culture of Fruit Trees, or in modern language the science of Pomology, occupies a field of research so wide, that a thorough knowledge of the subject would engross more time than is allotted to our meetings during any one session of the Legislature. The great and vegetables of the earth may be considered as so numerous and more substantial blessings of Providence, but I have ever viewed the delicious fruits of the orchard and vine as the crowning of his bounty, and whether as a luxury, contributing to the pleasure and gratification of the appetites, or as a profitable crop for the farmer, the subject has quite too often been examined only as of secondary importance.

Formerly the cultivation of the few fruits was limited to the gardens of the opulent, or the immediate proximity of a market, but the multiplied facilities of intercourse and transportation, the emulation excited by Horticultural exhibitions and conventions, and the increasing importance of this product in a commercial point of view, have awakened an interest which has spread with magnetic speed, throughout our land. Thousands of orchards and gardens on the most extensive scale have been commenced, and so generally that this has been diffused in our vicinity, that the cottage even of the most humble laborer, without the shade of a tree or vine, may be considered as a fruit bearing tree, which was worth more than a whole field of corn.

He approved of picking up the windfalls and worm apples, as a means of destroying insects, with which they are infested. He had presented the Roxbury russet apple for a year and a half by keeping it dry sand in a cool cellar.

Hon. Mr. Brooks of Princeton, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by the Indians.

Mr. Cole, in his report, made inquiries in relation to the best method of removing large fruit trees. As the Indians are not taxed, they are not allowed to vote at state elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town governments in their neighborhood, and the town people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which has, however, been opposed by